Mercies Memorial.

OR,

ISRAELS Thankful Remembrance of God in their High Estate for his Merciful Remembring of them in their Low Estate.

IN A

SERMON

Before the

RIGHT HONOURABLE

the LORD MAYOR,

The Right Worshipful the *Aldermen*, and the *Companies* of the City of *London*, on the fifth of *November*, 1656.

By RALPH VENNING.

Oh that men would praise the Lord for his goodness; and for his wonderfull works to the children of men, Psal. 107.8.

LONDON,

Printed by *S.G.* for *J. Rothwell*, at the Fountain in *Goldsmiths-row* in *Cheapside*, 1658.

TICHBORN Mayor.

Tuesday the eleventh of *November*, 1656.

IT is ordered that Mr. *Venning* be desired from this Court to Print his late Sermon at *Paul's*.

Sadler.

To the Right Honourable Sir ROBERT TICHBORN LORD MAYOR, And to the Right Worſhipfull the Aldermen of the City of *LONDON.*

Honourable and Honoured,

When I had recieved your Order for the Printing of this Sermon, I procured the beſt Copy I could, by which and the beſt memory I had of what I delivered, I have endeavoured to preſent it to your view; not without a little addition to ſome heads, which then I could not enlarge.

The reſt of this Addreſs, My Lord and Gentlemen, *is not to complement and flatter you, but earneſtly, yet humbly to beſeech you that you would* (*as* Mordecai *ſaid to* Heſter) *ſeriouſly and ſtudiouſly conſider, wherefore God hath brought you to this high eſtate, hear the place, and* (as the Prophet ſaid of the rod) *him that hath appointed it; Be pleaſed to know and account that* the doing your duty in your place is the greateſt honour of your place; *whereas elſe it will be ſaid, that your places honored you, but you honored not your places.*

Indeed 'tis the fashion of this World to seek great things for themselves, 'tis their Devotion to Sacrifice to their own nets, 'tis their ambition to Lord it; they are passionatly enamoured with the delights and delicacies of this life, which the heavenly St. John *calls the lust of the eye, the lust of the flesh, and the pride of life*; 'Tis all but lust, and the lust of the world, which world & which lust (*saith he*) passeth away: *and which the* Wise Solomon *on sad and dear bought experience, calls vanity of vanities, and vexation of spirit; yet after all these things do the Gentiles seek. But,* saith our blessed Lord and Saviour, *it shall not be so with you, you are not your own, and therefore shall not seek your own, but are Christs; and therefore seek the things of Christ, and endeavor to do great things for God: Oh be not led away with* the error and example of this Worlds admirers, *to be fond of a poor and miserable, because but temporary and perishing greatness. 'Tis* a meer Pageant *which is but a shew, and a shew that passeth away, as you know.*

'Twas David's *praise, and 'twill be yours if you tread in his steps, that he served not only his generation, but the will of God in his generation,* or his generation according to the will of God: *Consider then what is the good and perfect and acceptable will of God, that you may be in readiness to every good word and work, walking worthy of God to all well-pleasing.*

Indeed (to speak as the thing is) *you have none to pleas-*

please, none to serve but God; you may not be the servants of men, and you must not be the servants of Sin; only sanctifie the Lord in your hearts, love him, serve him, let him be your fear, & your dread; Fear to displease the God you love, and love to please the God you fear; *lest you be found* (which God forbid) *among them that had a name to live, but were dead; that had been Professors of Christ, but practitioners for self, and for the World.*

If the World frown and accuse you for nonconformity, *let it be to you a small thing* (as it was to the good as well as great Apostle) *to be judged by mans day, seeing your judgement is with the Lord, and give me leave to tell you, let the World look as big and as sowre as it can, you may safely and honourably avow it; that* the best way to please all, *or displease any with least danger,* is to please Him who is all in all.

Remember withal that you must one day give an account of your Stewardship, *to the great God of Heaven and Earth, who will not judge according to appearance, but he* (searching hearts) *will judge righteous judgement, and give to every man according to his works: Now* I wish with my soul, *that you may do so well in this your day, as that in that great and terrible day of the Lord, you may hear the joyfull sound of* Well done good & faithful Servants, *enter ye into your Masters joy.*

I shal add no more but my desire to God for a blessing on this Sermon, that as your ears by what you heard, so your eyes by what you see, may affect your

heart to live, for that is, *to give thanks to God in your high estate, who remembred us in our low estate.*

So prays,

Right Honourable
And
Right Worshipful,

December
1656.

Your humble Servant in the
service of Christ Jesus,

RALPH VENNING.

Mercies

Mercies Memorial:

OR,

Iſraels thankfull remembrance of God in their high Eſtate; for his mercifull remembring of them in their low eſtate;

From

PSAL. 136.23.

Who remembred us in our low eſtate, for his mercy endureth for ever.

FOR the compleating of the ſenſe, you are to read it thus, *O give thanks unto the Lord, who remembred us in our low eſtate; for his mercy endureth for ever* I preſume it cannot (I am ſure it ought not to) be ſaid of us this day, as it was ſaid of them in *Acts* 19.32. *Some therefore cryed one thing, and ſome another; for the Aſſembly was confuſed, and the more part knew not wherefore they were come together.* Who is ſuch a ſtranger in this our *Engliſh Iſrael*, as not to have heard of the *Gunpowder Treaſon?* Is

there either Popish enemy, or Protestant friend, that knows not what a just Right and Lawfull Title the *fifth of November* hath to this Observation and Solemnity? If *David* would not have his soul forget *all*, that is, not any of all the benefits of God: much less such as have a remark upon them for being signal and transcendent. If Personal mercies deserve their memorial, surely National mercies deserve a memorable Celebration.

Of this then I may say, as in the twelfth of *Exod. ver.* 42. only turning night into day, and *Israel* into *England*, *It is a day much to be observed unto the Lord, for bringing them out of the Land of Egypt, this is that day of the Lord to be observed of all the Children of* England *in their generations.* But not to Preface away any more of your time in a case so clear as this is; not only known by us, but acknowledged by our enemies; we need not ask, *Is there any cause?* For they themselves have confest the cause.

This Psalm may be intitled as *Psal.* 38. is, *A Psalm to call to remembrance*, only with this difference, that that Psalm calls misery, and this Psalm cals mercy to remembrance; which is so much the sweeter to be remembred.

It was penned on an occasion, and to an end like this, for which we are met this day to make a thankful acknowledgment, and a pious commemoration of the mercies of God to the States

States of the Common-wealth, the Veſſel in which all our Intereſts were imbarqued. Let us then *give thanks to the Lord, who remembred us in our low eſtate, for his mercy endureth for ever.*

In the words (which may have for Title, *Mercies Memorial*) you have theſe three general parts:

Firſt, Here is their remembring, and an acknowledgement of Gods remembring them, *who remembred us in our low eſtate.* Wherein you may obſerve,

1. The Mercy it ſelf in this word, *remembred.*

2. The Author of this mercy, in this word, *who*; who is this *who? the Lord* in the firſt verſe, the *God of Gods* in the ſecond verſe, *the Lord of Lords* in the third Verſe, *who remembred us.*

2. You have the Objects of this Act, or the Receivers of this mercy, in this word *us*, who remembred *us.*

4. You have the Seaſon of this mercy, or the time when this God thus remembred this People; and that was, *in their low eſtate*; who remembred us *in our low eſtate.*

Secondly, You have an account here of the true Reaſon and Original of this Mercy; and that is in theſe words, *for his mercy endureth for ever.* There is no reaſon to be given for Grace, but Grace; there is no reaſon to be

given

given for Mercy, but Mercy; who remembred us, *for his mercy endureth for ever.*

Thirdly, You have a Duty inferred hereupon; and that is that which (*as I told you before*) is to run in common to every Verſe, *O give thanks unto the Lord*, who remembred us in our low eſtate; for his mercy endureth for ever.

From this Analyſis, or Reſolution of the words, you have theſe four obſervable Propoſitions:

1. That Gods *Iſrael*, Gods own People, a People that are neareſt and deareſt to him, may yet be in a low eſtate; *us in our low eſtate.*

2. God remembers his People in their low eſtate (*quoties premebamur*, as one words it) as often as ever we were low; God remembred us when ever our eſtate was low, or whatever our low eſtate was; God remembred us in our low eſtate; who *remembred* us in our low eſtate.

3. The Reaſon why God remembers his People in their low eſtate, is, *becauſe his mercy endureth for ever*; he remembred us in our low eſtate, *for his mercy endureth for ever.*

4. Gods remembring his People in their low eſtate, lays an obligation upon them to give thanks to the Lord; *O give thanks unto the Lord*, who remembred us in our low eſtate; for his mercy endureth for ever.

The two firſt of theſe will take up the Doctrinal Diſcourſe; the third of theſe will be the Demon-

Demonſtration of the Diſcourſe; and the laſt, the Application of the whole. Then we ſhall ſay, *O give thanks unto the Lord*, when we have proved that *he remembreth us in our low eſtate*, and that becauſe *his mercy endureth for ever.*

This then is the Method which I ſhall obſerve:

Firſt, I ſhall open and explain the terms, that we may underſtand this Truth.

Secondly, Prove the truth of the Propoſition, that we may believe it. And,

Thirdly, Apply it, that we may improve it, *which is the mercy of all our mercies.*

For the explanation of the Contents here, I ſhall propound only two Queſtions.

1. When may a People be ſaid to be *in a low eſtate?*

2. What is it for God to *remember* his People in their lovv eſtate?

Firſt, When may a People be ſaid to be in a lovv eſtate? Some read it, *when we were dejected and caſt down*; as if he had ſaid, when we were faithleſs through fear; when we were ſo overwhelmed, that we knevv not vvhat to do; when vve vvere hopeleſs, and leaſt of all lookt for help, then God remembred us, and the things we feared came not upon us; God being mercifull to us above all that we could ask or think. But I did not (*nor ſhall*) handle it in this ſenſe; *only let me ſay*, that Gods People are ſometimes in this lovv eſtate, *low in faith,*

low

low in hope, and yet God remembers them; ſo great is his goodneſs; and our thankfulneſs ſhould be the more.

But a People may be ſaid to be in a low eſtate, either 1. Actually; or 2. Potentially. Firſt, *Actually*, and that more generally when they are in affliction and miſery; when they taſte the wormwood and the gall, as *Jeremiah* pathetically expreſſes it in his *Lamentations*; when they are in want, when they are low in eſtate; or when, as 'tis ſaid in *Pſalm* 107.39. they are diminiſhed and (from an high degree, from a wealthy eſtate, they are) *brought low*, through oppreſſion, affliction and ſorrow; when a People are under *all*, or *either of theſe*, oppreſſion, affliction, or ſorrow, they may be ſaid to be in a low eſtate.

But more eſpecially they are ſaid to be low (*with reference to the Text*) when they are in the Enemies hand; *that is*, when they are in the Enemies power; as we may gather from the following verſe, *who hath redeemed us from our enemies.*

And you ſhall finde that this is reckoned to be their low eſtate in 2 *Chron.* 28.18,19. *The Philiſtines alſo had invaded the cities of the low country, and of the ſouth of Judah, and had taken Bethſhemeſh, and Ajalon, and Gederoth, and Shoco, with the vilages thereof, and Timnah with the vilages thereof, Gimzo alſo with the vilages thereof; and they dwelt there*; for the Lord brought

brought *Judah* low, *because of Ahaz King of Israel*. The Lord brought *Judah* low, and this was the lowneſs of their condition, that they were in the Enemies hands; their Enemies had dominion over them, and took poſſeſsion of their Poſſeſsions. Thus you have it alſo in *Pſal.* 79,7,8. *For they have devoured Jacob, and laid waſte his dwelling place*; O remember not againſt us former iniquities; let thy tender mercies ſpeedily prevent us, *for we are brought very low*. This was the lowneſs of their condition, that their Enemies had devoured *Jacob*, and laid waſte his dwelling places. But this was not our caſe through mercy, this was not our low eſtate. Yet again therefore,

Secondly, A people are ſaid to be low *potentially*, when they are in the way to be low; when they are deſigned & deſtinated to a low condition, by the craft and cunning malice of wicked men, who (*wo unto them*) dig deep to hide their counſel from the Lord, & whoſe works are in the dark, *ſaying*, who ſees us? & who knows us? who ſit in the lurking places, ſecretly to murder the innocent; whoſe eyes are privily ſet againſt the poor, who lie in wait ſecretly as a Lion in his den to catch the poor; as if there were no help in their God, & he were not able to deliver them out of their hand; *thus they plot & deſign a people to an eſtate as low as death*; & upon this account we are ſaid to be ſlain, though but appointed to be ſlain. In *Rom.* 8. 36. as it is written,

for

for thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter. In this we are lovv, vvhen vve are accounted as ſheep for the ſlaughter; ſo that though a People are not *actually* in their Enemies povver, though they are not *actually* in miſery, affliction, and ſorrovv, yet they are ſaid to be lovv, vvhen they might have been ſo, had not God prevented to be killed all the day long, vvhen they are appointed to it; *for thy ſake are we killed all the day long, being appointed as ſheep for the ſlaughter*; and this vvas our lovv eſtate out of vvhich God delivered us, *as we remember this day*, vve vvere accounted as ſheep for the ſlaughter, vve vvere killed all the day long in our Enemies account. And this ſhall briefly ſuffice for the ſtate vvherein they vvere, and vve vvere; he remembred us *in our low eſtate.*

Secondly, vvhat is implied in this, that God *remembred* them in their lovv eſtate; the vvord is a pregnant vvord, it bears Tvvins thrice told, its big of a ſixth fold ſenſe, as ſo many degrees of mercy in it.

1. *To remember*, ſignifies to think upon, *in oppoſition* to forgetfulneſs; thus the vvord is rendred, *Gen.* 40. 14. ſaith *Joſeph* to the Butler, *think on me*; in the Hebrevv 'tis *remember me*; yet *ver.* 23. the Butler did not remember *Joſeph*, but forgat him; *that is*, did not think on him. So it is uſed alſo in *Gen.* 8. 1. And God *remembred* Noah, and every living thing. It might

have

have been thought, that when the Ark lay floating on the face of the waters, and ran a drift for an hundred and fifty days, that God had forgotten *Noah*, and every living thing: but saith the Text, God *remembred Noah*, God did not forget *Noah*, God *thought on Noah*; and in this sense God *remembred* us in our low estate, God had us in his thoughts, he had not forgot us, which is *no small mercy not to be forgotten of God*; we may dwell in mans thoughts and not be the better for it, but we cannot be in Gods *remembring thoughts*, but we shall be the better for it. Therefore,

2. To remember (*as the second degree of the mercy*) signifies to take notice of a thing, in opposition to neglect; so it is used in *Exod.* 20. 8. *Remember* to keep holy the Sabbath day, take notice, *that is*, neglect it not, *remember* to keep holy the Sabbath day; so God *remembred* us in our low estate; How? Why he did not barely think upon us, but he did observe and take notice of us, and considered what our case was. But,

3. It signifies (*as the third degree of mercy*) to lay to heart, to pity and compassionate persons in such a case; what am I the better for any bodies thinking of me, if he do not take notice of me, so as to pity me in my low estate? So God doth, as in *Jer.* 31. 20. Is *Ephraim* my dear son, is he a pleasant child? for since I spake against him, *I do earnestly remember him still*;

or,

or, as the Hebrew reads it, *remembring I will remember him*; therefore my bowels are troubled for him, *I will surely have mercy upon him*, saith the Lord; this earnest remembrance was the earnest of the mercy. But again,

4. *To remember*, signifies yet more (*as the fourth degree of mercy*) to be well pleased with a person in such a case, to accept of a person in such a case: so the word is used in, *Psal.* 20. 3. The Lord *remember* all thy Offerings, and accept thy burnt Sacrifice; remember, that is, accept; Why now thus God remembred us in our low estate, we were acceptable to him, and well-pleasing in his eye at that time, when by our Enemies we were appointed as sheep for the slaughter; so you may see it in *Acts* 10. 4. And when *Cornelius* looked on the Angel, he was afraid, and said, What is it Lord? and he said unto him, Thy Prayers and thine Alms are come up *for a memorial* before God; *that is*, they are as a sweet smelling savour, as a Sacrifice well pleasing to God. Thus did the Lord *remember* us; that is, he accepted of us, he took pleasure in us, in our low estate. But again,

5. *To remember*, signifies (*as the fifth degree of mercy*) to hear, and to grant a request; so it is used, 1 *Sam.* 1. 19, 20. And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house, to *Ramah*, and *Elkanah* knew *Hannah* his wife,

Wife, and *the Lord remembred her*; wherefore it came to pass, when the time was come about, after *Hannah* had conceived, that she bear a Son, & called his name *Samuel*, saying Because I have asked him of the Lord, *God remembred Hannah*; & the next word is, *he gave her what she asked*. So here God remembred us; how? what only think of us, or take notice of us? or did he lay it to heart, and pity and compassionate us, and was well pleased with us? no, *not only so*; but God did hear and grant the desires and Prayers of his people; thus God remembred us. But again,

6. *To remember*, signifies (*as the sixth degree of mercy*) to help and succour, to redeem & deliver from that which we were appointed to, *from the low estate*; and so it is in *Gal.* 2.10. Onely they would that we should *remember* the poor, the same which I also was forward to do; remembring of the poor, is not barely a thought, but a relieving thought, therefore saith he *in the following verse*, who hath redeemed us from our enemies; this was the *remembrance* of God, *redemption* from enemies. When *Paul* was, *if not forgotten, yet* forsaken of all, then God *remembred* him, and stood by him; so that though sentence of death were passed, yet God *delivered* from so great a death. Now then you see what it is for God

to remember a people in their low estate; *it is to think upon them*, in opposition to forgetfulness; *it is to take notice of them*, in opposition to neglect; *it is to lay* their case & estate to heart *to pity and compassionate them, and to be well pleased with them, to hear and to grant their requests, to help and succour, to redeem and deliver them from the hand of their Enemies.*

But now for the proof of this point, that this is a truth, That God remembers, *and thus remembers* his people in their low estate; there are some truths so clear, that the naming of them is sufficient evidence for them; as they say of some errors, they are so palpable and gross, that to repeat them, is to refute them: so some truths are so clear, that but to name them, is to cleer them, *especially* when it is such a truth as experience must speak to, as here it is, *who remembred us in our low estate.*

And indeed to which of the Saints shall we turn? who can say of all the Sons of *Jacob*, that God hath forgotten them? did not God *remember Joseph* in his low estate? did not God *remember Israel* in their low estate? and did not God *remember David* in his low estate? Nay, to speak of all at once, did not God *remember Christ* in his low estate? and this day speaks for us, that God *hath remembred us* in our low estate.

And indeed my Beloved, we may take up that

that Song, and ſing it, in the 124. Pſalm, *If it had not been the Lord, who was on our ſide*, now may *England* ſay, *If it had not been the Lord, who was on our ſide when men roſe up againſt us*, then they had ſwallowed us up quick, when their wrath was kindled againſt us, then the waters had overwhelmed us, the ſtream had gone over our Soul, then the proud waters had gone over our Soul; *Bleſſed be the Lord*, who hath not given us as a prey to their teeth; our Soul is eſcaped as a Bird out of the ſnare of the Fowlers; the ſnare is broken and we are eſcaped; *our help is in the Name of the Lord*, who made Heaven, and Earth.

This may we ſay, thus may we ſing, *Is it not ſo?* is there a contradiction to be made againſt this truth? Nay, *my Beloved*, the caſe was this, that if God had not been on our ſide, we had been ſwallowed up quick; & our not being ſo, ſhews God on our ſide, that God *remembred us* in our low eſtate.

I ſhall therfore proceed to the third thing, which is, *the reaſon why* God remembreth his people in their low eſtate; *that is*, as in the Text, *for his mercy endures for ever*; he harps only on this ſtring, he reckons up a long Catalogue of many mercies; and the reaſon of all theſe is mercy, *only mercy*; the reaſon of one is the reaſon of all, *as I told you before*, there is no reaſon for mercy, but mercy; no reaſon

for grace, but grace; who is gracious; *why*? because he will, & to whom he will be gracious; so that you see that *mercy in God, is all the reason of mercy from God to Man in his low estate*; it is not Mans merit, *but* Gods mercy; it is *not* Mans due, *but* Gods gift; it is not Mans demand (nor was it in this case Mans desire) *but* Gods grant; who many times answers before they call, and when they are yet speaking, he is hearing; it was *not* Mans measure, but Gods allowance; it was *not* after the manner of Men, *who use to go over where the stile is low*; this was *not* because Man could make God a requital, *but* because God would act like himself; it was *not* Gods profit, *but* Mans necessity; it was *not* that God needed Man, *but* Man needed God; therfore *grace still is as free after it is received, as it was before it was given*; it was not deserved, & cannot be requited; God therefore gave, as looking for nothing again; *that is*, nothing that can requite it; and you shall have for this a double witness, *God speaks it, and Saints speak it*, that God shews not mercy to Man because Man pleaseth him, but because mercy pleaseth him; indeed one end that God hath in shewing mercy, is, that Man should please him, but that is not the main motive; for in truth to put Mans will before Gods, is *such an hysteron proteron*, that (if I may use so homely an expressio

preſſion in ſo ſolemn a caſe) I ſay it is *to put the Cart before the Horſe.* You ſhall find God ſpeaking, *Ezek.* 36. 21, 22, 23. But I had pity *for my holy Name*, which the houſe of *Iſrael* had profaned among the Heathen, whither they went. *Therefore* ſay unto the Houſe of *Iſrael*, Thus ſaith the Lord God, *I do not this for your ſakes*, O Houſe of Iſrael, *but for mine holy names ſake*, which ye have profaned among the Heathen, whither ye went; And I will ſanctifie *my great Name*, which was profaned among the Heathen, which ye have profaned in the midſt of them, and the Heathen ſhall know that I am the Lord, *ſaith the Lord God*, when I ſhall be ſanctified in you before their eyes. *It is a fulſom Doctrine to fleſh and blood, to think it muſt be beholding for all to grace*; ſhame and confuſion belongs to man, mercy belongs to God; Man makes work for ſhame and for ſorrow; God works mercy as never obliged to it, but for his holy Names ſake, and *Jeremiah in his Lamentations* makes this acknowledgement, and ſo confirmes the witneſſe of God in *Lamentations* 5. 21, 22. This I recall to my Mind, therefore have I hope; *it is of the Lords mercies* that we are not conſumed, *becauſe his compaſſions fail not.* If it be of the *Lords mercies* that we

are not consumed and brought to utter desolation, *surely then* that we are remembred and delivered *is for no other reason*, but because his compassions fails not, but his mercy endureth for ever. Thus I have given you the Doctrinal part, with what brevity I could; I come now to the Application.

First then, it will afford us an *Information*.

Secondly, *Some Exhortations*.

The *Information* is this:

Doth God remember his people in their low estate? O happy (*how happy*) are they then that are the people of this God! *that have the Lord for their God*; it is not every Man in general that is thus remembred: no, *God hath his peculiars, for whom he hath his peculiar favours*; indeed his mercy is over all his works, he is good, and doth good to all, but *there is a speciality* to the houshold of Faith; and God that doth command us to do good to all, but *especially* to the houshold of Faith, *he doth but command us that which he patterns us*; therefore *David* makes his Prayer in *Psal.* 106. 4, 5. Remember me, O Lord, with *thy favour* that thou beareſt unto *thy people*; O visit me with thy salvation, that I may see *the good of thy chosen*, that I may rejoyce in *the gladness of thy Nation*, that I may *glory with thine inheritance*; O Lord favour me with the fa-

favours, &c. *The good of Gods choſen is a choice good*; and ſo he goes on, O remember me with the favours wherewith thou remembreſt *thy people*. It is an expreſſion in *Pſ.* 146. 5 Happy is he that hath *the God of Jacob* for his help, whoſe hope is in the Lord *his God*. Why the God of *Jacob*? becauſe God, though he be every bodies God, and God of the whole Earth, yet *he is Jacobs God in a more peculiar manner*; he is the God of all the World, by the opening of his hands, and filling them with ſuch bleſſings, *and he is Jacobs God by opening his heart*, and filling him with thoſe bleſſings; and ſo far as heart is above hand, ſo far are heart-mercies above hand-mercies, *and ſo far are Gods people more happy then other people*. *David* hath a ſaying in *Pſal.* 144. *ver. ult.* Happy are the People that are in ſuch a caſe; yea, *happy is that people whoſe God is the Lord*. Happy is that people whoſe God is the Lord; there were perſons named before, *who were ſo vain as to ſay*, happy were the people that were in ſuch a caſe, *viz.* that had their Barns full, and their Tables full, and their Purſes full in the World: I but ſaith *David*, *Happy is the people that hath the Lord for their God*; if a Man had all the World, and had not the Lord for his God, he is leſs happy then he that hath the Lord for his God, and not at all of the World. God alwaies remembers his,

either to deliver them from evil, or to turn their evil into good; either to supply them with the things they want, or to let them know that it is good for them that they should want it. *My Beloved*, methinks this should engage all of you to look after having God for your God; it is a commendation that passeth among you, when you see young Men entring on the stage of the World, you say he is like to do well, *for he minds the main chance*, he takes care to look after his Shop and his Trade, and you say such a one is like to thrive. If ever you mean to thrive, to go from a low to an high estate, from a poor to a rich estate, from a miserable to an happy condition, look after this, *the having God for your God*; what is God to you if he be not your God? *Tolle meum & tolle Deum*, as he said; 'tis cold comfort to me while I live, and when I die, that there is a God, but (alas!) not my God. You see then that nothing concernes you so much as this; *nay indeed*, to speak as properly as positively, nothing but this, *this is your only interest, and this only*. O what an ingagement should this be to every person living, to go to the Father by the Son? *for this is the main chance, the one thing necessary*, that ye might have a portion with the Son and the Father. *Beloved*, who would not live in Gods thoughts? who would not have God to take

notice

notice of them? who would not have God to lay their cauſe to heart, to pity and compaſſionate them? who would not have God to be well pleaſed with them? who would not have God to hear and grant their requeſts? who would not have God to help and ſuccour them, to redeem and deliver them? *O who would not be the Lords people?* it is the ſum of all the Covenant, I will make with them a new Covenant, *I will be their God, and they ſhall be my people*; O what a ſad caſe are they in, that come not under the new Covenant! whatever good we have from communion, it flows from union; *all that comes ſavingly to us, it all comes from this, that God is our God*; therefore I beſeech you to mind this more, look after an intereſt in God. O what will you do in your low eſtate elſe? in your evil dayes elſe? when death and ſickneſs ſhall bring you low, what will you do if God be not your God? if you have not a God to think of you, a God to take notice of you, a God to lay to heart, and to pity and compaſſionate you, and a God to grant your requeſts, and to deliver and redeem you, what will ye do? O therefore I beſeech you to look after this, to have God for your God; for they, *they only* are happy, and they are thrice happy, yea *terq; quaterq; beati*, altogether and alwaies, in all eſtates happy, who have the

Lord

Lord for their God: But for the exhortations, and that thus.

Firſt, Doth God remember his people in their low eſtate? let us *truſt God then, when we meet with future ſtraits*; our God is a God that we ſhall need for ever; and why do not we record the years of the right-hand of the moſt high? and the wonderfull things that God hath wrought for us, in ages paſt? that the God that hath been our help, may be our hope. Are any of you in a low condition? do any of you that are the Lords people fear, you may be brought low, in any condition whatſoever? *O remember this*, God remembers his People in thier low eſtate, *and heretofore mercies are grounds to look for hereafter mercies*; mercies paſt are grounds to look for mercies to come, as the Apoſtle ſaith, 2 *Cor.* 1.10. Who delivered us from ſo great a death, and doth deliver, *in whom we truſt*, that he will yet deliver us. *O my Beloved*, read over your experiences, look over Gods dealings with you, and remember how God dealt with you in ſuch and ſuch and the other low eſtate; and then raiſe up your hopes, ſurely that God did, the ſame God will remember me in my low eſtate. Why? *for his mercy endureth for ever.* Gods ſtock is not ſpent, his riches are unſearchable, there is no fathoming of his goodneſs. If *David* thought *the*

experi-

experiences of others a good ground to build his hope and expectation upon, as he pleads it, *Pſal.* 22.4,5. Our fathers truſted in thee, they truſted and thou didſt deliver them; they cryed unto thee and were delivered, they truſted in thee and were not confounded. *Much more his own experience*, as he urgeth it, *ver.*9.10,11. thou art he that took me out of the womb, thou didſt make me hope when I hung on my mothers breſts; I was caſt upon thee from the womb, thou wert my God from my mothers belly; *and he adds, as if he had ſaid, therefore*, be not far from me now trouble (*new trouble*) is near: and this was ſo ſucceſsful, that before the Pſalm is ended, he praiſeth, and calls on others to praiſe God, for ſaith he, *ver.*24. God hath not deſpiſed, nor abhorred the affliction of the afflicted, but when he cryed unto him he heard.

Seconly, *Be like God*; doth God remember his people in their low eſtate? Be like God then, *and remember them that are in a low eſtate.* Godlineſs what is it, but Godlikeneſs; what is it to be godly, but to be like a God? *the life of godlineſs is called in the Scripture, the life of God*, not in this reſpect only, that we have this life from God, or in this, that we live this life to God, but in this, *that it is ſuch a life as God lives.* God lives the life of love, and God lives the life of mer-

cy; and ſhall not we now be like God, to live a life of love, and a life of mercy, and good works? *you may pleaſe to obſerve*, that we cannot be in any thing ſaid to be more like God, then in this of mercy; *his Name* when it is proclaimed, what is it, but *the Lord gracious and merciful*; now when are we like God? but when gracious, and merciful. When we are exhorted to be perfect, as our heavenly Father is perfect, it is *as another Evangeliſt hath it*, to be merciſull as our Heavenly Father is merciful. And ſo when *Moſes*, Exod. 33. 16. asked God to ſhew him *his glory*, ſaith God, I will cauſe all my *goodneſs*, that is my glory, that is my Name wherein I glory, to paſs before thee.

You have been honourable, and why ſhould I not hope you will be honourable ſtill in good works? there are poor Children here before your eyes, that call upon you, ſaying, *Remember us in our low eſtate*; there are many Hoſpitals that call for this, *Remember us in our low eſtate*. And mark I beſeech you what hath the name of pure Religion (and what hath the name, hath the nature of it) *Jam.* 1. 27. *Pure Religion*, and undefiled before God, and the Father, *is this*, to viſit the fatherleſs and widows in their affliction, and to keep himſelf *unſpotted from the World*; this is the great ſpot of the World, that is a cruel World, a World with-

without bowels of pitty and compaſſion; a World that remembers not them that are in a low eſtate: *Mercy is the Churches Grace, and the Churches Glory*; and therefore I beſeech you that you will remember as occaſion offers, and when you are going out of theſe doors, forget not theſe words, *Remember the poor.* There is *nothing more unbecoming a people that have received mercy, then to be hard hearted*; not to have bowels of mercy, is to put a blot on our own enjoyments, and to be wanting to that which we proclaim vvith joy and triumph this day. Oh love and pitty them that are in a *low eſtate*, remembring that you *your ſelves were ſometimes low*, ſuch were ſome of you. *Thou ſhalt* ſaith God, *Deut.* 10.19. *Love the ſtranger, for you were ſtrangers in the houſe of Egypt, and ye know the heart of a ſtranger*, Exod. 23.9. You have had experience what a ſad and diſconſolate heart attends a low eſtate; *let therefore* the brother of a low degree rejoyce that he is exalted, *Jam.* 1.9. *yet ſo*, as to condiſcend to men of low eſtate, *Rom.* 11.6.2. *we ſeldom forget* God or man in our high eſtate, but it may be ſaid, as *Ezek.* 16.22. in all thine abominations *thou haſt not remembred* the days of thy youth, when thou waſt naked and bare, in *a low eſtate*. It was the brand that *Gallio* lay under

der when the Saints were perſecuted, that he cared not for theſe things. O it is a ſad brand *a very black character* when it may be ſaid of men that they do not care for theſe things. But again,

Thirdly, Doth God remember his people in their low eſtate? O then *let his People remember him in their high eſtate*; he hath ſet you on high, O now remember him in your high eſtate: *it is but equal*, that if God remember us when we are low, that we ſhould remember God when we are high; *To ſin againſt the Deliverances of God, and a God of deliverance too, is double iniquity*; and yet it is mans great vanity and unhappineſs, that he is ſeldom more apt to forget God at any time then then when he hath moſt cauſe to remember him; when he hath mercy before his eye, yet then to forget a God; ſee this, Deut. 32. 15. *Of the rock that begat thee thou art unmindful, and haſt forgotten God that formed thee.* This was the ſin of *Jeſhurun*, he grew fat, How? Why God fed him *not with courſe fare, not with brown bread and water, but with dainties*, he fed him with Butter of Kine, and Milk of Sheep, with fat of Lambs and Rams of the breeds of *Baſhan*, with Goats, and with the fat of the Kidneys of Wheat, and for his drink he had the pure blood of the grape; *and what then?*

why

why then he kicked, and forſook the God that made him. God fed him, and *then* he forſook him. *O ſtrange!* One would think that *then* he ſhould have remembred him; I but he then forſook God, and lightly eſteemed the Rock of his Salvation; and ſo you ſhall ſee, *Hoſ.*13.6. It is there laid to the charge of *Ephraim, ſaith he*, they were filled, and as they were filled, their hearts were exalted; *therefore* they have forgotten me; alas! *therefore they forgot*; what becauſe God filled them? No, but yet then they were exalted, and *therefore they forgot God* who filled their hand with good and their bellies with his hid treaſure. My beloved you ſee, *Times of enjoyment, though moſt deſirable to us, are moſt dangerous to us*; times of fulneſs, though moſt pleaſing to us, are too too often made by us moſt diſpleaſing to God; that that ſhould be the day of all days, is ſtrange; therefore we have an exhortation given us, Deut. 6.10,11,12. *And it ſhall be when the Lord thy God ſhall have brought thee into the Land, which he ſware unto thy Fathers, to Abraham, to Iſaac, and to Iacob, to give thee great and goodly Cities*, which thou buildedſt not, *and houſes full of all things*, which thou filledſt not, *and wells digged*, which thou diggedſt not, *vineyards, and olive trees*, which thou plantedſt not; when thou ſhalt have

have eaten, and be full, *then beware leſt thou forget the Lord*, which brought thee forth out of the Land of *Egypt*, from the houſe of bondage; *there is not ſuch another time of danger as the full time.* Hence it was that *holy Job* was jealous of his children, leſt *they were evil in a good day*, leſt at the time of Feaſting they ſhould curſe God. Man ſeldom turns his back more upon God then when he hath the greateſt obligations even before his eyes to keep him cloſe to God; O therefore remember this that *mercies are not given only for us to uſe to our comfort, but they are given for us to improve for Gods glory.* The Greeks have two expreſſions to ſet out riches by, the one κτήματα, things had, or things in poſſeſſion, the other χρήματα, things uſed; or things improved: now χρήματα they account the beſt, which is things uſed, *it is the improvement of mercy, that makes mercy a mercy indeed.* Hath God delivered us out of the hands of our enemies, that we ſhould commit abomination? no, but that we ſhould ſerve him with holineſs all the days of our lives; *if not*, what can we expect, but that he ſhould take away our mercies from us, and remember us no more. O therefore take heed that you do not (while you are eating, and drinking in remembrance of God) that you do not forget God. It is

but

but too common, that eating and drinking takes away mens stomacks as to spiritual things. Tis very sad that mercies which are given us to indear God to us, *that we might love him the more, and serve him the better*, should be so abused by us as to love him the less, and serve him the worse; that we should take the Corn, and the Wine, and the Oyl, the Silver and Gold which God gives us, and prepare them for *Baal*, as they did *Hos.* 2.8. and they *Ezek.* 16.17--21. But now what will you have us to do? you will say. Why

First, *Take notice* not only of the mercies of God, but *of God in the mercies*; not only of the Deliverance, but of God in the Deliverance; for a Deliverance is nothing so sweet as when the soul tasts God in it; *mercies are never so savoury as when they savour of a Saviour*; study then not only the mercy, but the God of mercy. *This did Iacob* when his brother *Esau* asked him, Whose are all these? why saith he, *the children that the Lord hath graciously given thy servant*, Gen. 33.5. mark it, not only children, or children which God hath given, but children which God hath *graciously given*. And so *Samuel*, ou fin de him, 1 *Sam.* 7.12. not only taking notice of the mercy, but of God in the mercy, *hitherto the Lord hath helped*; to have the help with-

out God, is to have help without a a blessing; and they that do not see God in it, they have but half-mercy, they have but the body of mercy; to tast God in it, and to enjoy God in it, that is the mercy of the mercy. So that in *Num.* 23.23. Surely there is no inchantment against *Jacob*, neither is there any Divination against *Israel*; according to this time, it shall be said of *Jacob*, and of *Israel*, what hath God wrought? *Jacob* and *Israel* shall not say, lo what is wrought, but what hath God wrought; it is the Lords doing, and therefore marvellous in our eyes: we shall not look upon mercy as marvellous, sweet and precious, unless we see it is the Lords doing. God remembred us saith *David*. But again,

Secondly, Do not only take notice of God in mercy, but as *David* doth here, *keep Catalogues of the mercies of God*; Gods mercies are not to be forgotten; you will remember the kindnesses of your Friend, all his Favours and Tokens; you will keep your Books of account wherein all your debts shall be entered, that they may be remembred, and *shall God be forgotten?* Memory is a slippery thing, and many times lets go quickly; therefore did God command *Israel* to write down their Deliverances; *they had not only a Table for Commands, but a Table for Salvations*

tions also; for that that is written will abide, *littera scripta manet*; and records bring that to mind which else would not be thought upon by us, as *Mordecai* was remembred by *Ahasuerus*. God hath a Book of remembrance written for what you do, *and will not you have a Book of remembrance* written for what he doth? God hath it upon record, you have not a good thought, but God writes it down; you shed not a tear, but God bottles it up; you make not a prayer, but God puts it in his Book of remembrance; now shall God do so for you (not that God hath a weak memory, but it is for your consolation) and will not you write down his mercies? You know you dare not trust your memories for your debters, or your debts; *O my beloved*, will you commit every thing to Book but Gods dealings? you can by your Book tell how much such a one ows you, and that such a one is so much in your debt, such a time so much, and such a time so much; but can you do so by Gods dealings to you, that such a time, such a deliverance, and such a time, such a remarkable mercy? Oh let a Book of remembrance be written. But again,

Thirdly, *Lay to heart the mercy of God.* If it be written in a book, and not in the heart, it will have but little impression; and therefore is commanded in the Scripture, Deut. 4. 9.

Take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen; and (mark this) *lest they depart from thine* heart; as if he had said, *let not thine heart forget*; as if the best memorie lay in the heart; therefore saith he, let not thy heart forget; *the sense of mercy is the best memory.* I and beloved let me tell you this, *mercy then works sweetly, when it works inwardly*; when it doth not only affect the eye and the ear, but the heart. Moreover, you will not be able to give glory to God, if you lay not mercies to heart, Mal. 2. v. 2. *If ye will not hear, and ye will not lay it to heart, to give glory unto my Name, saith the Lord of Hosts*, I will even send a curse upon you, and I will curse your blessings, yea, I have cursed them already, *because you do not lay it to heart*; all else will be nothing, if you do not lay it to heart, you cannot give glory to God. But again,

Fourthly, *Give thanks unto the Lord*, who remembred us in our low estate, this the very Text calls upon us for; and let the redeemed of the Lord *say and do so*, whom he hath redeemed from the hand of the enemy, *Psal.* 107. 2 You may please to observe that in Scripture God hath these three Titles, *the Hope of Israel, the Saviour of Israel, and the Glory of Israel*: pray who was your Hope? was not God? who was your Saviour? was

not God? pray then who shall be your glory? shall not God? If we have had our mercies from God, shall not God have our thanks? The streams in this World, the rivers of Water, do all pay their tribute to the fountain; *they come from the Sea, and thither they go again*: All the world teacheth us to be true tributaries to God; doth not all come from God? by the same reason all ought to go to him; for saith the Text, *of whom and to whom* are all things; *de facto*, all is of him, and *de jure*, all ought to be to him.

First then, Let me beseech you to *give him the calves of your lips*; let your glory awake, and give glory to God; the tongue of man is called his glory; my heart is glad, and my glory rejoyceth, saith *David*, *Psal.* 16. 9. And saith the Apostle *Acts* 2. 26. my heart is glad, and my tongue rejoyceth; that which *David* calls glory, *Peter* (*from the Septuagint*) calls tongue. So in many places, the tongue of man is called his glory, and wherein? in nothing but in glorifying God; in any thing else, it is his shame, but in this that it speaks to the praise of God, 'tis the glory of man, if man at any time say to God, open my lips, my mouth shall shew forth thy praise; and this is required from us in *Heb.* 13. 15. By him therefore *let us offer the sacrifice of praise to God continually*, that is, *the fruit of our lips*, giving thanks to his Name; *God doth not think*

the fruits of our lips small things. Why hast thou a tongue, but to speak to the praise of God? why hast thou lips, but to give fruit to God? And then,

Secondly, *Give thanks to God by the fruit of your lives*; the calves of your lips if they go alone are poor perishing calves; *thanks living is the best thanksgiving that can be*; therefore you shall find in *Heb.* 13. 15, 16. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his Name; *and is that all? is that enough? Oh no*, But to do good, and to communicate, forget not, for with such sacrifices God is well pleased, *as much as to say*, the fruit of the lips, without the fruit of the hand, and of the life, it is nothing. Pray remember it this day, and for ever; *herein* saith Christ *is my father glorified, when you bring forth much fruit*; a little fruit serves not to give glory to God herein is my father glorified, when you bring forth much fruit; *a little is as none*, my Father is glorified when you bring forth much. And so *Phil.* 1. 11. *Be ye filled with the fruits of righteousness which are by* Jesus Christ *unto the glory and praise of God*: observe it, not only *righteousness*, and *fruits* of righteousness; but *fruits* of righteousness, and filled with them too; so that you see it is not a little that will do it.

Pray

Pray remember this, that your good works may so shine before men, that you that do them, may glorifie God also; *by your lips he hath but single, but by your works he hath double glory*; for you that do them glorifie God, and they that see them done will glorifie God; O therefore give a glorious example. But let me add a few things more, I beseech you, that your obedience may be qualified towards God, as your mercy hath been qualified from God towards you; how that is, I will tell you presently, only this of the present mercy.

It was a preventing mercy; *to be prevented with the blessing of good is the greatest kind of mercy*: deliverance from evil, is good; but to be delivered so, as not to be in evil, is much more good. Who will not reckon it a greater mercy alwaies to be in health, than to be delivered from sickness? though both are mercies, in this mercy we know not a miserie, in others we have, this is not like peace the joyfull daughter of a sorrowfull mother; this is not like health after a Pestilence; but this prevents all these; so much the greater mercy: *it took away no good from us, it brought no evil upon us*; and how great was this mercy? If this mercy had not been, for ought that I know, many of us had not had a being, or else which is worse, a being not worth the having.

But now to the qualifications of your obedience. The first qualification of your mercy was this, it was *free mercy*, it came not upon constraint, it was not forc'd, nor wrested out of the hands of God; freely you have received, freely give; God loves to give cheerfully, and the same God loves a cheerfull giver.

Secondly, Your mercy was *according to your own heart*; every way gratefull and acceptable to you: let your obedience be so to God, be like *David*, men after Gods own heart.

Thirdly, It was seasonable mercy, it was in our low estate, it was when you knew not what to do; for you knew not the danger you were in: So let your obedience be seasonable, then 'tis beautifull.

Fourthly, It was a *signal mercy*, *digitus Dei hic*, the finger of God was here, the enemy being judge; signal mercies call for signal obedience; therefore be you sure to do some singular and signal things for God, to return to the Lord *according* to the benefits received. Oh say, What? *What answerable thing* shall I return the Lord for all his benefits? But again,

Fifthly, it was *continued mercy*; we enjoy our mercies from that mercy to this day; it is not one mercy, and not more, but a chain of mer-

mercy, not the mercy of a day, or a year, but the mercy of Ages: *well then*, let us be continual in obedience, let us be Christians, not for a day, or for a fit, but Christians throughout every day in the year; not only Christians here at Church, but at home in the Closet and in the shop. And then again Lastly,

Sixthly, We have superadded to this *multitudes of other mercies*, heap upon heap; *he loadeth us with his benefits every day*; yea many a time, many a time *we may now say*, hath he saved us, he is the God of all our Salvations, and his mercy endureth for ever; Let us then multiply obedience, and be alwaies abounding in the work of the Lord; shall mercies encrease, and obedience decrease? God forbid.

Take a few provoking considerations, and I have done. I might draw considerations from *the Author* of the mercy, *God*, a God that was offended by us, a God that needed us not, and a God that gains nothing by us; and yet this God remembred us in our low estate; that should engage us. I might also draw obligations from *the Objects*, and that is *us* that were not only an undeserving, but an ill deserving, and are not a suitable returning People. I might draw Arguments from *the mercy*, that God *remembred* us in

all

all the senses spoken of before; and I might draw arguments from *the season*, in our low estate, and from *the excellency of the duty* of thanksgiving, 'tis a comely thing, it makes us like the Angels whose whole employment and liturgy is to live and give praise to God. And *from this also* I might enlarge the discoveries of the obligation, *that his mercy endureth for ever.* But only take these foure Arguments.

1. *It is dangerous sinning after mercy received*; and the greater the mercy, the more danger in the sinning; the greater the mercy hath been, the greater the danger of sinning will be: God was angry with *Solomon* that he turned his heart from the Lord God of Israel; I *but what was it that heightned this?* Why it was this, that God had appeared to him twice. So saith *Ezra*, shall we again sin after such a mercy as this? *such a deliverance as this?* What could we then expect but that God should be angry with us till he had consumed us, and there should be no remnant nor escaping? *Ezra.* 9. 14. O sin no more, lest a worse thing come unto us. God knows how to fetch all his pennyworths out of us, he hath Plagues yet seven times more in store; if he give them vent, Woe to us. See *Judges* 10. 11, 14. And the Lord said unto the Children of Israel, *did not*

I deliver you from the Egyptians, and from the Amorites, from the Children of Ammon and from the Philistines? *yet ye have forsaken me*, and served other Gods? *Wherefore I will deliver you no more*: go and cry unto the gods which ye have chosen, let them save you in the time of your tribulation; O this, *this is a sad case*, I will deliver you no more. If we forsake God, and forget God after such remarkeable Salvation, let me tell you, that we incurr this, that God should say, I will deliver you no more.

2. *Our Mercies*, unless we make this answerable return to God, our mercies *are not compleat*; our mercies are long a compleating a mercy is never compleat to us till we have returned the glory of it to God; mercies are not perfect mercies, till praises are perfect praises: See that in the 40 *Psalm*, and the beginning. Mark the steps of the mercy. (1) *He inclin'd*, (2) *He heard my cry*. (3) *He brought me up out of an horrible pit out of the miery clay*. (4) *Set my feet upon a rock*. (5) *Establisht my going*. *And* (6) as the crown of all, *He put a new song into my mouth, Praise unto our God*. The mercy was not compleat, though he was set on a Rock, *one would think past danger*; no, that is not enough that he was set upon a Rock, or that he was brought up out of an horrible pit,

and

and out of the Miery clay, and had his goings eſtabliſhed; *but there is this to make it up compleat*, he hath put a new ſong into my mouth, even Praiſe to our God. *O my beloved*, may it not be feared that you and I have many imperfect mercies? Why? becauſe our returns are ſo imperfect, we do not ſing the new Song, with ſuch life and vigour as we ought to do. O let us then look about us; our mercies are not perfect or compleat till we make an anſwerable return to God for mercies received.

3. Remember this, *this is all you can do for God*, and this is leſs than God hath done for you: you are not leſs than the leaſt of mercies only before you have them *as to matter of merit*, but leſs than the leaſt of mercies after you have received them *in reſpect of returns*; you can never give God enough, your beſt is too bad, and your All is too little; when you have done all, you are unprofitable ſervants, becauſe you have done but what was your duty to do; for man is bound to ſerve God with the utmoſt of his Soul and ſtrength, *his all is Gods due*; Man muſt therefore be an unprofitable ſervant; *but O then how unprofitable is man that doth not do his duty at all!* O my beloved let us do all that we can; for when we have done all, it is no more but what we ought, we give God but his own again,

4. Re-

4. Remember this, if this be not done *this day is in vain*, and this day is loſt; ſhall we beloved reward evil to our own ſouls, and turn our holy daies and holy duties into iniquity, the day is loſt, it is gone. Saith God concerning the Faſts, *is this the faſt* that I have choſen, for a man to hang down his head for a day? No, no, this is not it. So may God ſay, *is this the Feaſt* which I have choſen? What only to make a pompous ſhow, and have a Sermon to ſerve for State, is this it? Do you think *beloved*, that God cares for mans Complement? What is it to give God a parcel of good words, and a parcel of bad works? What is it in words to confeſs him, and in works to deny him? What is this? Is this the way of Praiſe? No, it is Hypocriſie, and the way to undo all that we do. I will but borrow the expreſſion of the Pſalmiſt, and ſo conclude, *Pſal.* 50. 16. But *unto the wicked* ſaith God, *what haſt thou to do* to declare mine Ordinances, that thou ſhouldeſt take my Covenant in thy mouth? what Wicked? and yet declare my Statutes! What Wicked? and take my Covenant! What haſt thou to do? ah what haſt thou to do? Conſider this ye that forget God, leſt he tear you in pieces, and there be none to deliver you.

But

now if ye offer praise by a right ordered Conversation, *What then?* why then saith God, know assuredly, that *he who offereth praise honoureth me, and to him that ordereth his Conversation aright will I shew the Salvation of God.* Oh then I beseech you in the bowels of Christ Jesus, as you tender the honour of God and your own Salvation, that you thus *give thanks to the Lord who remembered us in our low estate, for his mercy endureth for ever.*

FINIS.

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